

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

2. The Great Chapter (2. Mahāvaggapāḷi)

9. The Great Discourse on the Establishment of Mindfulness
(9. Mahāsatipaṭṭhānasuttaṃ)

[DN 22, PTS 2.290–2.315]



PaliVerse

1. The Collection of the Long Discourses

2. The Great Chapter

9. The Great Discourse on the Establishment of Mindfulness

372. Thus have I heard - On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsadhamma. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

Synopsis

373. "Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the four establishments of mindfulness.

"Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

The synopsis is concluded.

Observation of Body: The Section on Breathing

374. "And how, monks, does a monk dwell observing the body in the body? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out.' He trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.'

"Just as, monks, a skilled turner or a turner's apprentice, making a long turn, understands: 'I make a long turn'; or making a short turn, understands: 'I make a short turn'; just so, monks, a monk, breathing in long, understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily

activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.' Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally. Or he dwells observing the nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on breathing is concluded.

Observation of Body: The Section on Postures

375. "Furthermore, monks, a monk when going understands 'I am going,' or when standing understands 'I am standing,' or when seated understands 'I am seated,' or when lying down understands 'I am lying down,' or in whatever way his body is disposed, he understands it accordingly. Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally. Or he dwells observing the nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on postures is concluded.

Observation of Body: The Section on Full Awareness

376. "Furthermore, monks, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus internally or... etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on full awareness is concluded.

Observation of Body: The Section on Attention to Repulsiveness

377. "Furthermore, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.'

"Just as, monks, a double-mouthed bag full of various kinds of grain, such as hill rice, paddy, green peas, beans, sesame seeds, rice grains. A man with eyes, having opened it, might review it: 'This is hill rice, this is paddy, these are green peas, these are beans, these are sesame seeds, these are rice grains.' Just so, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs... etc. urine.'

Thus internally or... etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on attention to the repulsiveness is concluded.

Observation of Body: The Section on Attention to the Elements

378. "Furthermore, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.'

"Just as, monks, a skilled butcher or a butcher's apprentice, having slaughtered a cow, having divided it into portions at a crossroads, might be seated, just so, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.'

"Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on attention on the elements is concluded.

Observation of Body: The Section on the Nine Charnel Ground Contemplations

379. "Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.'

"Thus internally or... etc. Thus indeed, monks, a monk dwells observing the body in the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, being devoured by crows, or being devoured by hawks, or being devoured by vultures, or being devoured by herons, or being devoured by dogs, or being devoured by tigers, or being devoured by leopards, or being devoured by jackals, or being devoured by various kinds of creatures. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.'

"Thus internally or... etc. Thus indeed, monks, a monk dwells observing the body in the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, a skeleton with flesh and blood, held together by sinews... etc. a skeleton without flesh, smeared with blood, held together by sinews... etc. a skeleton without flesh and blood, held together by sinews... etc. bones disconnected, scattered in all directions - here a hand bone, there a foot bone, here an ankle bone, there a shin bone, here a thigh bone, there a hip bone, here a rib bone, there a back bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth bone, here a skull. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.'

"Thus internally or... etc. dwells.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, bones white, the colour of shells... etc. bones heaped up, more than a year old... etc. bones rotten, reduced to powder. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally. Or he dwells observing the nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on the nine charnel ground contemplations is concluded.

The fourteen observations of body are concluded.

Observation of Feeling

380. "And how, monks, does a monk dwell observing feelings in feelings? Here, monks, when feeling a pleasant feeling, a monk understands: 'I feel a pleasant feeling.' When feeling an unpleasant feeling, he understands: 'I feel an unpleasant feeling.' When feeling a neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a neither-unpleasant-nor-pleasant feeling.' When feeling a carnal pleasant feeling, he understands: 'I feel a carnal pleasant feeling'; when feeling a spiritual pleasant feeling, he understands: 'I feel a spiritual pleasant feeling.' When feeling a carnal unpleasant feeling, he understands: 'I feel a carnal unpleasant feeling'; when feeling a spiritual unpleasant feeling, he understands: 'I feel a spiritual unpleasant feeling.' When feeling a carnal neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a carnal neither-unpleasant-nor-pleasant feeling'; when feeling a spiritual neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a spiritual neither-unpleasant-nor-pleasant feeling.' Thus he dwells observing feelings in feelings internally, or he dwells observing feelings in feelings externally, or he dwells observing feelings in feelings internally and externally. Or he dwells observing the nature of arising in feelings, or he dwells observing the nature of falling in feelings, or he dwells observing the nature of arising and falling in feelings. Or his mindfulness is

established: 'There is feeling,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing feelings in feelings.

The observation of feeling is concluded.

Observation of Mind

381. "And how, monks, does a monk dwell observing mind in mind? Here, monks, a monk understands a mind with lust as 'a mind with lust', he understands a mind without lust as 'a mind without lust'. He understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate'. He understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion'. He understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind'. He understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind'. He understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind'. He understands a concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind'. He understands a liberated mind as 'a liberated mind'. He understands an unliberated mind as 'an unliberated mind'. Thus he dwells observing mind in mind internally, or he dwells observing mind in mind externally, or he dwells observing mind in mind internally and externally. Or he dwells observing the nature of arising in mind, or he dwells observing the nature of falling in mind, or he dwells observing the nature of arising and falling in mind, or his mindfulness is established: 'There is mind,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mind in mind.

The observation of mind is concluded.

Observation of Mental Objects: The Section on Hindrances

382. "And how, monks, does a monk dwell observing mental phenomena in mental phenomena? Here, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five mental hindrances. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the five mental hindrances?

"Here, monks, a monk, when there is sensual desire internally, understands 'there is sensual desire internally in me,' or when there is no sensual desire internally, understands 'there is no sensual desire internally in me,' and he understands how the arising of unarisen sensual desire occurs, and he understands how the abandoning of arisen sensual desire occurs, and he understands how the non-arising in the future of abandoned sensual desire occurs.

"When there is anger internally, he understands 'there is anger internally in me,' or when there is no anger internally, he understands 'there is no anger internally in me,' and he understands how the arising of unarisen anger occurs, and he understands how the abandoning of arisen anger occurs, and he understands how the non-arising in the future of abandoned anger occurs.

"When there is sloth and torpor internally, he understands 'there is sloth and torpor internally in me,' or when there is no sloth and torpor internally, he understands 'there is no sloth and torpor internally in me,' and he understands how the arising of unarisen sloth and torpor occurs, and he understands how the abandoning of arisen sloth and torpor occurs, and he understands how the non-arising in the future of abandoned sloth and torpor occurs.

"When there is restlessness and remorse internally, he understands 'there is restlessness and remorse internally in me,' or when there is no restlessness and remorse internally, he understands 'there is no restlessness and remorse internally in me,' and he understands how the arising of unarisen restlessness and remorse occurs, and he understands how the abandoning of arisen restlessness and remorse occurs, and he understands how the non-arising in the future of abandoned restlessness and remorse occurs.

"When there is sceptical doubt internally, he understands 'there is sceptical doubt internally in me,' or when there is no sceptical doubt internally, he understands 'there is no sceptical doubt internally in me,' and he understands how the arising of unarisen sceptical doubt occurs, and he understands how the abandoning of arisen sceptical doubt occurs, and he understands how the non-arising in the future of abandoned sceptical doubt occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena; or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five mental hindrances.

The section on mental hindrances is concluded.

Observation of Mental Objects: The Section on Aggregates

383. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five aggregates of clinging. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the five aggregates of clinging? Here, monks, a monk - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally. Or he dwells observing the nature of arising in mental phenomena, or he dwells observing

the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five aggregates of clinging.

The section on aggregates is concluded.

Observation of Mental Objects: The Section on Sense Bases

384. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the six internal and external sense bases. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the six internal and external sense bases?

"Here, monks, a monk understands the eye, and he understands forms, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the ear, and he understands sounds, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the nose, and he understands odours, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the tongue, and he understands flavours, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the body, and he understands tangible objects, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the mind, and he understands mental phenomena, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally. Or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the six internal and external sense bases.

The section on sense bases is concluded.

Observation of Mental Objects: The Section on Factors of Enlightenment

385. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment? Here, monks, a monk, when there is the enlightenment factor of mindfulness internally, understands 'there is the enlightenment factor of mindfulness internally in me,' or when there is no enlightenment factor of mindfulness internally, understands 'there is no enlightenment factor of mindfulness internally in me,' and he understands how the arising of the unarisen enlightenment factor of mindfulness occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs.

"When there is the enlightenment factor of investigation of phenomena internally, he understands 'there is the enlightenment factor of investigation of phenomena internally in me,' or when there is no enlightenment factor of investigation of phenomena internally, he understands 'there is no enlightenment factor of investigation of phenomena internally in me,' and he understands how the arising of the unarisen enlightenment factor of investigation of phenomena occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of investigation of phenomena occurs.

"When there is the enlightenment factor of energy internally, he understands 'there is the enlightenment factor of energy internally in me,' or when there is no enlightenment factor of energy internally, he understands 'there is no enlightenment factor of energy internally in me,' and he understands how the arising of the unarisen enlightenment factor of energy occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of energy occurs.

"When there is the enlightenment factor of rapture internally, he understands 'there is the enlightenment factor of rapture internally in me,' or when there is no enlightenment factor of rapture internally, he understands 'there is no enlightenment factor of rapture internally in me,' and he understands how the arising of the unarisen enlightenment factor of rapture occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of rapture occurs.

"When there is the enlightenment factor of tranquillity internally, he understands 'there is the enlightenment factor of tranquillity internally in me,' or when there is no enlightenment factor of tranquillity internally, he understands 'there is no enlightenment factor of tranquillity internally in me,' and he understands how the arising of the unarisen enlightenment factor of tranquillity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of tranquillity occurs.

"When there is the enlightenment factor of concentration internally, he understands 'there is the enlightenment factor of concentration internally in me,' or when there is no enlightenment factor of concentration internally, he understands 'there is no enlightenment factor of concentration internally in me,' and he understands how the arising of the unarisen enlightenment factor of concentration occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of concentration occurs.

"When there is the enlightenment factor of equanimity internally, he understands 'there is the enlightenment factor of equanimity internally in me,' or when there is no enlightenment factor of equanimity internally, he understands 'there is no enlightenment factor of equanimity internally in me,' and he understands how the arising of the unarisen enlightenment factor of equanimity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of equanimity occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally. Or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena; or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment.

The section on factors of enlightenment is concluded.

Observation of Mental Objects: The Section on Truths

386. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the four noble truths. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the four noble truths? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.'

The first recitation section is concluded.

Exposition of the Truth of Suffering

387. "And what, monks, is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, suffering, displeasure and anguish are suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering, in brief, the five aggregates of clinging are suffering.

388. "And what, monks, is birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings, this is called, monks, birth.

389. "And what, monks, is ageing? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings, this is called, monks, ageing.

390. "And what, monks, is death? Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings in those various orders of beings, this is called, monks, death.

391. "And what, monks, is sorrow? Whatever sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, sorrow.

392. "And what, monks, is lamentation? Whatever lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, lamentation.

393. "And what, monks, is suffering? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact, this is called, monks, suffering.

394. "And what, monks, is displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact, this is called, monks, displeasure.

395. "And what, monks, is anguish? Whatever trouble, anguish, state of being troubled, state of being anguished of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, anguish.

396. "And what, monks, is the suffering of association with what is not dear? Here, for one there are forms, sounds, odours, flavours, tangible objects and mental phenomena that are undesirable, unpleasant and disagreeable, or there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage, whatever meeting with them, coming together, combination, mingling, this is called, monks, the suffering of association with what is not dear.

397. "And what, monks, is the suffering of separation from what is dear? Here, for one there are forms, sounds, odours, flavours, tangible objects and mental phenomena that are desirable, pleasant and agreeable, or there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or friends or

colleagues or relatives and blood-relations - whatever non-association with them, non-meeting, non-combination, non-mingling, this is called, monks, the suffering of separation from what is dear.

398. "And what, monks, is not getting what one wishes for is also suffering? For beings subject to birth, monks, such a wish arises - 'Oh, may we not be subject to birth, and may birth not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to ageing, monks, such a wish arises - 'Oh, may we not be subject to ageing, and may ageing not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to disease, monks, such a wish arises - 'Oh, may we not be subject to disease, and may disease not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to death, monks, such a wish arises - 'Oh, may we not be subject to death, and may death not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to sorrow, lamentation, suffering, displeasure and anguish, monks, such a wish arises - 'Oh, may we not be subject to sorrow, lamentation, suffering, displeasure and anguish, and may sorrow, lamentation, suffering, displeasure and anguish not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering.

399. "And what, monks, are in brief the five aggregates of clinging that are suffering? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are called, monks, in brief the five aggregates of clinging that are suffering. This is called, monks, the noble truth of suffering.

Exposition of the Truth of Origin

400. "And what, monks, is the noble truth of the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence.

"Now this craving, monks, when arising, where does it arise, when settling, where does it settle? Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Forms in the world... sounds in the world... odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Eye-consciousness in the world... ear-consciousness in the world... nose-consciousness in the world... tongue-consciousness in the world... body-consciousness

in the world... mind-consciousness in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Eye-contact in the world... ear-contact in the world... nose-contact in the world... tongue-contact in the world... body-contact in the world... mind-contact in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Feeling born of eye-contact in the world... feeling born of ear-contact in the world... feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world... feeling born of mind-contact in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Perception of form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... perception of mental phenomena in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... volition regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Craving for visible form in the world... craving for sound in the world... craving for odour in the world... craving for flavour in the world... craving for tangible object in the world... craving for mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Applied thought regarding visible form in the world... applied thought regarding sound in the world... applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Sustained thought regarding visible form in the world... sustained thought regarding sound in the world... sustained thought regarding odour in the world... sustained thought regarding flavour in the world... sustained thought regarding tangible object in the world... sustained thought regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles. This is called, monks, the noble truth of the origin of suffering.

Exposition of the Truth of Cessation

401. "And what, monks, is the noble truth of the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment.

"Now this craving, monks, when being abandoned, where is it abandoned, when ceasing, where does it cease? Whatever in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when

ceasing it ceases.

"And what in the world has a dear nature and a pleasant nature?The eye in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Forms in the world... sounds in the world... odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Eye-consciousness in the world... ear-consciousness in the world... nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Eye-contact in the world... ear-contact in the world... nose-contact in the world... tongue-contact in the world... body-contact in the world... mind-contact in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Feeling born of eye-contact in the world...feeling born of ear-contact in the world... feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world...feeling born of mind-contact in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Perception of form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world...perception of tangible object in the world... perception of mental phenomena in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... volition regarding mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Craving for visible form in the world...craving for sound in the world... craving for odour in the world... craving for flavour in the world...craving for tangible object in the world... craving for mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Applied thought regarding visible form in the world... applied thought regarding sound in the world... applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the

world... applied thought regarding mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Sustained thought regarding visible form in the world... sustained thought regarding sound in the world... sustained thought regarding odour in the world... sustained thought regarding flavour in the world... sustained thought regarding tangible object in the world... sustained thought regarding mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases. This is called, monks, the noble truth of the cessation of suffering.

Exposition of the Truth of the Path

402. "And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, monks, is right view? Whatever knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering, this is called, monks, right view.

"And what, monks, is right thought? Thought of renunciation, thought of non-anger, thought of non-violence, this is called, monks, right thought.

"And what, monks, is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, this is called, monks, right speech.

"And what, monks, is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, this is called, monks, right action.

"And what, monks, is right livelihood? Here, monks, a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood, this is called, monks, right livelihood.

"And what, monks, is right effort? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, right effort.

"And what, monks, is right mindfulness? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; He dwells observing mental

phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called, monks, right mindfulness.

"And what, monks, is right concentration? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells in equanimity, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called, monks, right concentration. This is called, monks, the noble truth of the practice leading to the cessation of suffering.

403. "Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally. Or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the four noble truths.

The section on the truths is finished.

The observation of mind-objects is concluded.

404. "Whoever, monks, would develop these four establishments of mindfulness in this way for seven years, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning.

"Let alone seven years, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for six years... etc. five years... four years... three years... two years... one year... Let alone one year, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for seven months, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning.

"Let alone seven months, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for six months... etc. five months... four months... three months... two months... one month... a fortnight... Let alone a fortnight, monks. Whoever, monks, would develop these four establishments of

mindfulness in this way for seven days, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

405. "Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the four establishments of mindfulness. Thus what was said, this was said dependent on that." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Great Establishments of Mindfulness is concluded as ninth.



ABOUT THIS TRANSLATION

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